

The Transformation of Gegerkalong Girang Area, Bandung City: amid Educative and Religious Areas

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Abstract. The development of urban area is a changing process of a situational urban area into a new situational urban area in different periods of time. Those situational changes also happen in Gegerkalong Girang area, Bandung City. At the beginning of its development, this area was well known as the educational center that supported educational activities based on the activity of the oldest university and settlement in north Bandung. However, since *Pesantren Daarut Tauhid (DT)* was built and developed in 1990, this area became phenomenal. The presence of *Pesantren DT* has changed the physical formation of the environment around the area, which was essentially a place for thousands of IKIP Bandung college students to reside since the 1950s. This research also concerns on how the concepts, behaviors, and values of the area color the morphological architecture in location.

Results of the study showed that the approach of economic development and welfare for the people that was initiated by Aa Gym as the founder of *Pesantren DT* had a significant effect there. This change appears on the functions and facades of the building. The functions and the facades of the buildings, which originally had residential functions, turned into commercial functions. Thus, it affects the shapes of architecture and the environment. There are dualistic functions of the region, namely (1) educational area, and religious area; (2) college students' lodges and students' dormitories. These two functions complement each other and strengthen in increasing economic activities. activities of pesantren, trade, and education.

Keywords: religious, educative, morphological, dualistic, incremental

1. Introduction

The development of an area cannot be separated from the spatial transformation and the architectural expression that occurs in that area. The spatial transformation and the expression of architecture and environment as objects can be seen, felt, experienced, and evaluated easier than other abstract values of morality. One of the architectural expressions is depicted in the development of an area from one period to another. The development of urban area is a changing process of a situational urban area into a new situational urban area in different periods of time [1–4]. Those situational changes also happen in Gegerkalong Girang area, Bandung City. At the beginning of its development, this area was well known as the educational center which supported educational activities based on the activity of the oldest university [5,6] and settlement in north Bandung area [7,8]. However, since *Pesantren DT* [9] was built and developed in 1990, this area became phenomenal [10–12]. Less than two decades, the presence of *Pesantren DT* affects the face of Gegerkalong Girang area from a township area into a modern and popular *pesantren* area. The presence of *Pesantren DT* has changed the physical formation of the environment around the area, which was essentially a place for thousands of IKIP



Bandung (now Universitas Pendidikan Indonesia) college students to reside since the 1950s. The development of Gegerkalong Girang area today cannot be separated from *Pesantren* DT as a modern, popular, and large *pesantren* (Islamic boarding school) with billions rupiah of assets. The role of Abdullah Gymnastiar (Aa Gym), as the founder of *Pesantren* DT with his Islamic *da'wah* (Islamic proselytizing) which is packed in the concept of *qolbu* management [9–12], has become the trademark of *Pesantren* DT. His language that is very simple, easy to digest, easy to absorb, sincere, touching and soothing has become alluring and has attracted much attention from Muslims.

The interesting thing in Aa Gym's concept of *qolbu* management is that Islam is not only about the ability to explore the source of Islamic teachings but also about how the values of the teachings are practiced in everyday life [11,12]. The basic concept of *qolbu* management teaches us to synchronize the words and the deeds as well as the theory and the practice. Furthermore, the synchronization should be realized in our life.

In addition to *da'wah* as the main activities which are conducted by Aa Gym, Aa Gym also conducts economic development and welfare for the people. These activities can be seen clearly from the changes which occur in Gegerkalong Girang area around *Pesantren* DT. The functions of the area and the buildings which originally had residential functions turn into commercial functions, which obviously affect the changes in the shape of architecture and the environment.

Based on the description above, a research problem is formulated as follows: "Are the values and behaviors which are conveyed by the concept of *qolbu* management and Islamic *da'wah* reflected in the expression of the architecture and the environment?"

This research aims to analyse the morphological changes of Gegerkalong Girang area, Bandung City as the educational area and religious area, as well. This research also concerns with how the concepts, behaviours, and values of the area colour the morphological architecture in Gegerkalong Girang area, Bandung City. Morphological analysis is used to understand the developments, which occurred in Gegerkalong Girang area, Bandung City in the period of 1990 to 2018.

2. Methods

This research employed qualitative approach with descriptive and historical methods. The research site was located in Gegerkalong Girang area, Bandung City, West Java, Indonesia. Data were collected by conducting observation, interview, and documentation. The informants consisted of the occupants of Gegerkalong Girang area and the manager of *Pesantren* DT, as well as its students. Meanwhile, the objects observed were the spatial layouts of the environmental area of *Pesantren* DT.

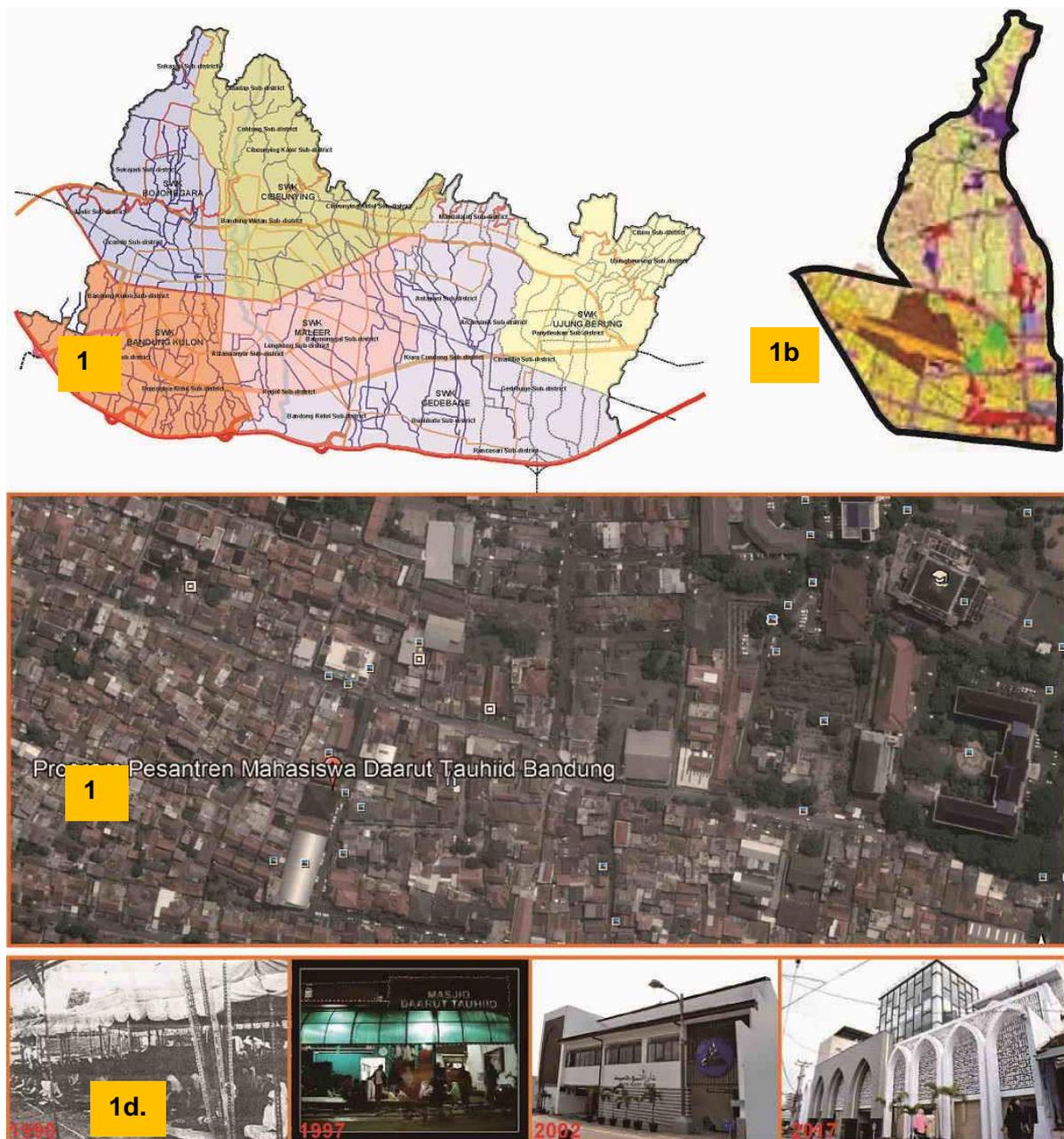
The informants' selection was completed purposively after the observation is carried out through the grand tour. Techniques of data analysis used Spradley model [13–16]. The first stage in this model was domain analysis to obtain a general and comprehensive description of the social circumstances or research objects which are studied. The second stage was taxonomic analysis and composition to acquire the category of social situations which are studied. The last stage was themed analysis to find the linkages between categories [17,18], in order to obtain a complete picture of the object of research, so that the results become the basis for the conclusion [19].

3. Discussion

3.1. Situation and Condition of Gegerkalong Girang Area, Bandung City

The site of the study is the area around *Pesantren* DT in Gegerkalong Girang Street, SWK Bojonagara, Sarijadi District, Bandung City, West Java, Indonesia. The boundaries of the object studied are the south side of road covering Kelurahan Gegerkalong, RW 03 (RT 07, RT.06, and a part of RT.04) and north side of Kelurahan Isola Street, RW 06.

The borders of the object studied are up to Gegerkalong Tengah Street, eastward; up to Pak Gatot Raya Street, westward; up to KPAD settlement, southward. While the northward borders are UPI campus (see figure 1).



Gambar 1. Site of the Study: Daarut Tauhid Islamic Boarding School, Bandung City, West Java, Indonesia.

1a. Map of Bandung; **1b.** SWK Bojonegara; **1c.** The Area of Gegerkalong Girang Street
Source: Processed from Bandung Map, digital and Google map edition; **1d.** The development of DT mosque from its inception in 1989 to 2018

3.2. Development of Gegerkalong Girang area: pre and post-existence of Daarut Tauhid Islamic Boarding School.

The area around Gegerkalong Girang Street is a residential area. Long before *Pesantren* DT existed in 1990, this area mostly served as lodges for college students of IKIP Bandung/Universitas Pendidikan Indonesia (UPI). The existence of UPI campus provides an opportunity for local residents to rent some or all of their houses to be used as student lodges, with monthly or annual rental system. Since the presence of *Pesantren* DT, seasonal immigrants, whether they are students of UPI or students of *Pesantren* DT as well as its visitors/guests, have been increasing. The surrounding residents benefit from the overflow of migrants by renting out parts of their homes.

The existence of both *Pesantren* DT and UPI has significant impacts on the development of Gegerkalong Girang area. The texture pattern of the area and the functions of the buildings have changed, based on pre and post-existence of DT and UPI, as follows:

(1) The early period of the presence of *Pesantren* DT in 1990. Majority of the building in this area of 1990 was functioned for occupancy and partly to meet the needs of students, such as huts, food stalls, photocopy, stationery stores, and other facilities in supporting educational needs. At this period, *Pesantren* DT just occupied a rental house, which previously was a student lodge. Physically, the average building had a height of one to two floors. The texture pattern of the area was already crowded, except for the northern part, which was still an empty land in the form of paddy fields bordering the campus of UPI (IKIP Bandung at that time).

(2) The period of *Pesantren* DT development (1990-2005). The condition in Gegerkalong Girang area at this period rapidly developed, especially the physical development along Gegerkalong Girang Street. These changes included changes on the building facades, building functions, and building periods. The land around *Pesantren* DT began to be acquired to develop the Islamic boarding school (*pesantren*), which serves as not only Islamic school, but also supporting facilities, such as mosque, *Kepontren* building, residential houses for DT managers, dormitory for male students, dormitory for female students, training center building, cottages, and others. Along the street, *Pesantren* DT experienced changes in terms of its development of commercial buildings that provide the needs of the visitors of *Pesantren* DT. This condition further gave effect on changing the facades and functions of the buildings along the street that increasingly move forward to be used as a trading center.

(3) The period of *Pesantren* DT development (2006- 2018). At the beginning of this period (2006), Aa Gym followers and admirers were surprised by the news of Aa Gym's polygamy. As its consequence, the development of *Pesantren* DT was stagnated. Students who used to have regular daily or weekly visits did not have what they usually had. Moreover, the visitors who usually came on the weekday and on the weekend as the peak visits did not come to that place. This condition clearly was a significant decline in terms of its visitors. The development of the area in the last 5 (five) years has changed significantly (almost the same as the early establishment of *Pesantren* DT). The changes seem to change as the development along Gegerkalong Girang Street begins to recover. It is obvious from the buildings, which are rebuilt to support the visitors' needs.

3.3. *Pesantren* DT amid Planned and Unplanned Areas

The typological changes of the spatial spaces of Gegerkalong Girang result in an organic texture and spatial pattern which follow the site formation which forms a closed-linear system pattern [20]. This form is shaped from the comparison of the space and time as well as the shape of the scope. The texture pattern of the area tends to be heterogeneous and does not homogeneously follow the axial pattern along Gegerkalong Girang Street as the main axis.

The typological changes of the spatial space experienced 2 (two) forms of changing: *First*, the development of the villages around *pesantren* (the Islamic boarding school) remains incremental or patchy. It also does not form a particular block or mass unit that tends to follow the organic pattern that follows the site conditions forming unplanned and informal spaces. In this case, the relationship of buildings with others tends to be tight. This form is one of the characteristics of urban development in

the cities of the third-world countries [2,21,22]. Some of the commercial buildings along the street are new buildings replacing old buildings; while the rest are incremental or additional buildings which move forward to the curbside. In some areas, the building expands producing zero border buildings (see figure 2).

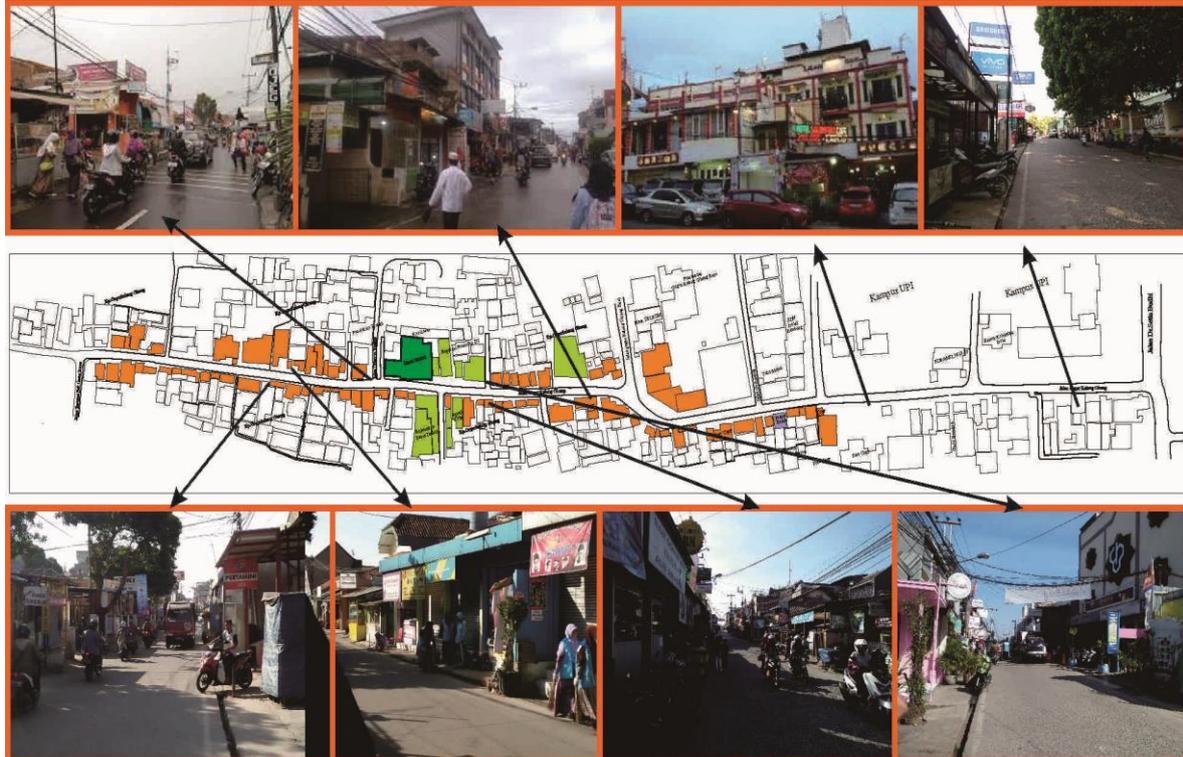


Figure 2. Above: The condition of Gegerkalong Girang Street with high traffic density in the morning and afternoon. There is a cross-circulation between pedestrians and vehicle users. **Below:** Commercial buildings that are formed from either the development of functional changes or the addition and expansion of buildings to the border of the land that results in zero border buildings.

Two, the development of *Pesantren* DT area produces a new hierarchy in which the Islamic boarding school (*pesantren*) area is split by Gegegerkalong Girang Street. It comes up with a regular, static, planned, and formal form. The pattern and mass of the buildings form certain mass units that are spread, but the identity of the mass unit of the buildings is clear. The buildings and facilities of the Islamic building school (*pesantren*) are designed in accordance with the functions that form a static space but are nevertheless linear and open. *Pesantren* DT area, which is located in the middle of the village, forms a fairly dominant block in the middle of the mass building area. The growth of *Pesantren* DT makes the mosque as a single block and as the orientation of the growth of the boarding school environment, ranging from Neighborhood Street to SMM area, Hall, Darul Jannah Cottage, female students dormitory, polyclinic, and Aa Gym's house. From this point, it can be seen that the functions associated with *Pesantren* DT become a connecting element that serves to unify and integrate the environment. (see figure 3).

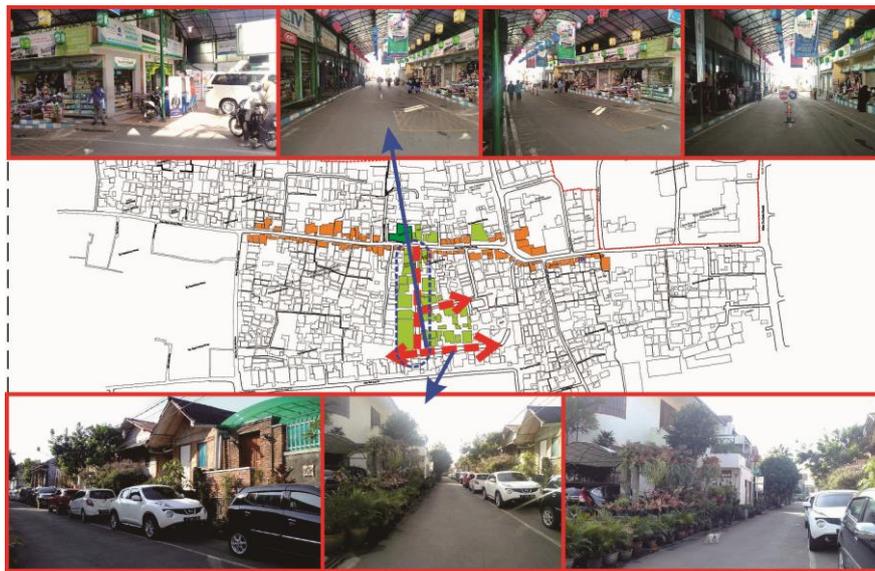


Figure 3. Above: The situations of shops that are needed by students and visitors. **Below:** The situations along the housings and cottage in *Pesantren* DT that are used as vehicle parking facility.

3.4. The concept of *Qolbu* Management: between worldly and afterlife

The concept of *qolbu* management as a commitment between words and deeds and between theory and practice becomes an example of living the life. One of the proverbs of the *qolbu* management concept: “to change one self, change others, and change the environment” are based on three things: “Start from one self, start from a small thing [9–11]. And get started now”. This proverb is not only applied as da’wah material but also practiced consistently in the educational pattern of *Pesantren* DT. This concept is reflected in the values and behavior as well as in the changes of the environment.

There are two key points in applying the concept of *qolbu* management: “get used to purifying heart” and “always have strong willing to improve oneself in any fields” [9,12]. The essence of this concept is the heart because everything must begin with self-understanding, and then, willing and be able to perform self-control after realizing who you really are. Therefore, the heart is the place to understand and control one self.

The concept of *qolbu* management is really applied in managing *Pesantren* DT, through the potential of human resources that have excellences in *dhikr*, thought, and endeavor [9–11]. Through *dhikr*, someone’s mentality will be strong, full of spirit, and resilience because he/she will always remember Allah’s help. Through thought, someone can be superior to others. Superior human is a thinker, and therefore he/she can use his/her mind quickly, creatively, efficiently, and effectively to recognize his/her potential and can employ it optimally. Meanwhile, through endeavor, the potential which is possessed by a human can be optimized because the potential which is physically trained through endeavor will not easily give up because everything is all left to God.

In the daily practice, all students of *Pesantren* Daarut are taught in not only reaching the afterlife (relationship with God) but also balancing the relationship with humans and the environment. All of the students applied the concept in their daily lives by keeping the environment clean. This concept is an *amaliyah* which should be practiced in daily life, so that they can obtain the balance between the worldly and the afterlife, the harmony between the spiritual and physical happiness, and the combination of modesty with modernity. The activities can be seen in the picture below. (see figure 4 and figure 5)

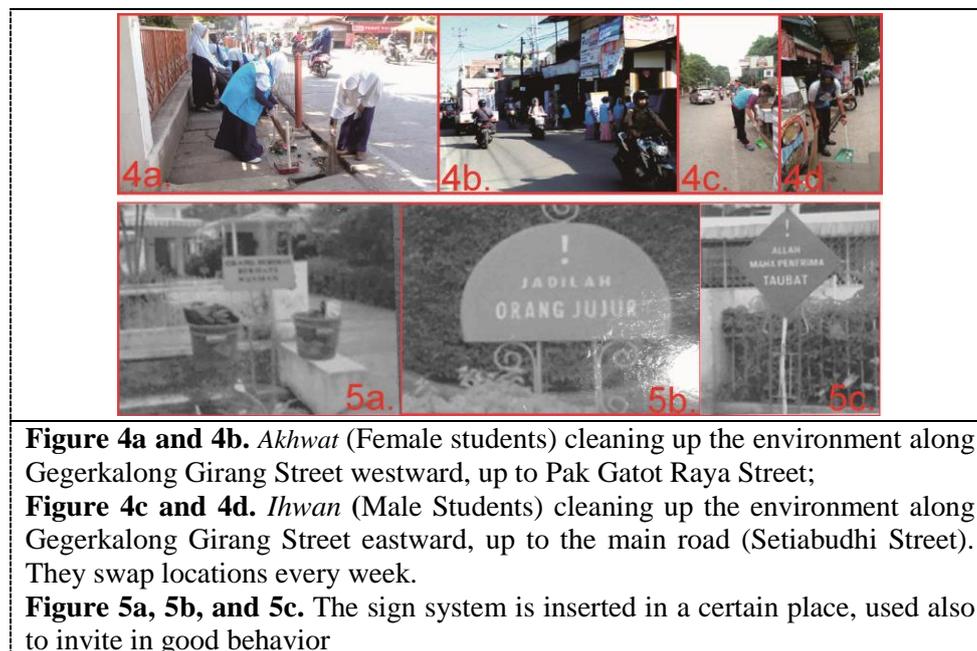


Figure 4 and figure 5 show that the concept of *qolbu* management is not only the ability to explore the source of Islamic teachings but also the ability to apply them in daily life. It indicates that there is a commitment between words and deeds as well as between theory and practices as one exemplary.

4. Conclusion

The existence of *Pesantren Daarut Tauhid* (DT) demonstrates the growth phenomenon in the setting of Gegerkalong Girang village, from a village that originally supported the fulfillment of residential area for students, to a harmonious area amid educational and religious area. However, the area does not eliminate the characteristics of a township development, which is incremental or patchy. It also does not form a particular block or mass unit that tends to follow the organic pattern following the site conditions to form unplanned and informal spaces. This change can be seen from the functions and facades of the buildings. The functions and facades of the buildings that originally had residential functions changed into commercial functions. There are dualistic functions [3] in the area that complement and strengthen each other. This area escalates economic activities and services that support the activities of Islamic boarding school, trading, and other services which support education and housing activities. The values of *qolbu* management (MQ) as Aa Gym's main *da'wah* material is a preliminary way of the heart purifying which is very practical, closed to daily life reality, and delivered in a soothing rhetoric. The basic concept of *qolbu* management is seen in figure 6



Figure 6. The basic concept of *qolbu* management

The basic concepts of *qolbu* management are divided into 4 components, namely, *Ma'rifatullah*, Self-Management, Entrepreneurship, and Leadership. These values are applied in daily life as an *amaliyah* to achieve the balance between the worldly and the afterlife, the harmony between the spiritual and physical happiness, and the combination of modesty and modernity.

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